



# EPISCOPAL NEWS SERVICE

The Episcopal Church Center ■ 815 Second Avenue, New York, New York 10017  
800/334-7626 800/321-2231 (NY) ■ FAX 212/949-8059 ■ TELEX 4909957001 EPI UI ■ TCN: EPI039

James Solheim, News Director  
Jeffrey Penn, Assistant News Director

Property of  
Graduate Theological Union

October 31, 1990

NOV 06 1990

For Immediate Release:

## CONTENTS

## PAGE

- Church leaders express reservations about military buildup in the Persian Gulf (90271) 1
- Province II Court of Review reverses conviction of Newark priest (90272) 2
- Presiding bishop refutes charges in Episcopalians United fund-raising letter (90273) 4
- Ft. Worth bishop and cathedral look for ways to heal strained relationship (90274) 6
- Browning raises moral issues of U.S. presence in the Persian Gulf at Province VII meeting (90275) 8
- Pennsylvania Episcopalians launch investment program for low-cost housing (90276) 10
- Volunteers leave work in West Bank to begin educational crusade on Middle East (90277) 11
- Deacon ends cross-country walk to promote environmental consciousness (90278) 13





■ Presiding Bishop's Fund water project in Nicaragua will continue despite violence (90279)	14
■ Salvadoran churches issue pastoral letter decrying stalemate in negotiations (90280)	15
■ Carey's view on opponents of women's ordination is crucial for new General Synod (90281)	16
■ Anglicans in Cape Town vote to support the ordination of women to the priesthood (90282)	17
■ NEWSBRIEFS (90283)	19
■ NEWSFEATURES	
In prayer and action, Episcopalians keep vigil during the AIDS crisis (90284)	28
Interfaith coalition shares God's comfort and hope for those living with AIDS (90285)	32
Henry Kissinger helps establish scholarship fund for New York parish (90286)	34
■ REVIEWS AND RESOURCES (90287)	





90271

## Church leaders express reservations about military buildup in the Persian Gulf

Seven Protestant and Roman Catholic church leaders bluntly challenged the morality of a military solution to the conflict in the Persian Gulf during a press conference, October 10, on Capitol Hill in Washington, D.C.

"I beg that we not fall into the trap of war as a means of solving the problem," Presiding Bishop Edmond Browning said in a prepared statement, an abbreviated version of a longer statement he released on October 5 (see October 10 ENS). He called on the U.S. government to "honor the United Nations process, believing that the U.N. and the Arab states themselves offer the best hope for a bloodless solution to the conflict." Browning said that he has sent a paper outlining his concerns to President George Bush and hopes to talk with him.

"The alleged national consensus of support for U.S. policy in the Gulf is being used to lead us to war. That consensus must be disrupted," said Jim Wallis, editor of the evangelical magazine *Sojourners*, the conference's sponsor. He said the "war fever originates from the White House, remains fundamentally unchallenged by the Congress, and is fueled each day by the media."

Wallis said that "oil has become the symbol of a global system with massive consumption at the top and massive misery at the bottom." He added that oil has emerged as a symbol for our way of life and "a modern idol for the nation--requiring undue worship and devotion. And now the idol of oil demands human sacrifice--the lives of young soldiers and countless civilians." While strongly opposing Saddam Hussein's "brutal aggression," Wallis argued that "the strength and unity of international economic sanctions and worldwide economic pressure directed against Iraq promise new possibilities for dealing with military aggression in the post-Cold War era."

Wallis announced that he will seek to expand the coalition of religious leaders who are voicing criticism of U.S. policy.

Roman Catholic Bishop Thomas Gumbleton of the Archdiocese of Detroit, president of Pax Christi, read a statement at the press conference protesting U.S. "military intervention in the Persian Gulf" and questioning "the morality of our current involvement there." The peace organization questioned the "excessively quick recourse to a military response" without giving sanctions a chance to take effect. Pax Christi also noted the change in nature of the U.S. forces, from a deterrent to an offensive force capable of





launching attacks against Iraq.

Pax Christi joined the chorus of church leaders who are openly questioning whether U.S. national security interests are at stake. "Or have we deployed a military force to guarantee the free flow of oil to the U.S., a nation that consumes a disproportionate share of the world's resources? To protect our oil interests and our lifestyle by threatening innocent lives with a bloodbath cannot be justified."

The statement read by Bishop Gumbleton underscored a strong prohibition against "any direct violence against non-combatants...no matter what the ferocity of war, no matter what the provocation."

Also participating in the news conference were Patricia Rumer of Church Women United; Bishop Dale White of the United Methodist Church; Dr. James Forbes, senior minister of Riverside Church in New York City; and Joan Campbell of the U.S. office of the World Council of Churches.

90272

## **Province II Court of Review reverses conviction of Newark priest**

NEW YORK, October 22--In a unanimous decision released here today, the Court of Review of the Episcopal Church's Province II reversed the conviction of a priest of the Diocese of Newark for "conduct unbecoming a member of the clergy."

An ecclesiastical court of the Diocese of Newark found the Rev. George G. Swanson guilty on October 30, 1989 of "knowingly and maliciously making false allegations in a civil action against his bishop," the Rt. Rev. John S. Spong.

The controversy originated in a battle for insurance assets of the Church of the Ascension in Jersey City, New Jersey, which was destroyed by fire in May 1986. A squabble between the rector and diocesan officials over a diocesan canon concerning the control of parish assets escalated into charges in the Superior Court of New Jersey in June 1988.

The Diocese of Newark subsequently filed formal charges, called a "presentment," on February 15, 1989, in an ecclesiastical court charging that Swanson had "knowingly made false accusations under oath" in the Superior





Court case against the diocese, the bishop, and a member of the diocesan Standing Committee. Swanson appealed the diocesan court conviction on those charges to the Court of Review of Province II.

During a hearing of the appeal before the Court of Review on September 6, 1990, Swanson's attorney repeated his allegation that the bishop and the diocesan officials "schemed" to get control of Ascension Church. As evidence of the truth of Swanson's allegations, the lawyer contended that a recent diocesan canon was aimed at gaining control of moribund parishes and their assets--specifically at Ascension Church.

An attorney for the diocese said Swanson was lying when he charged diocesan officials were scheming to gain control of Ascension's assets, insisting that Swanson "in his heart of hearts" didn't believe the allegations were true.

### **Court scolds both parties**

In releasing its decision today--the first ruling by a Court of Review in the history of the Province--the court said the behavior of both parties in the controversy "merits sharp criticism." It pointed out that the case involved "personal invective" and that the parties rebuffed attempts to mediate the dispute. It called such action "inexcusable."

It scolded, "The mission of the church has not been served or advanced, and little respect has been shown for responsible stewardship of the financial and spiritual resources of either the diocese or the parish."

The Court of Review said it proceeded "with heavy hearts to dispose of the issues posed on this appeal."

The court took pains to point out the limited scope of its review. "We have been dealing with a very specific and narrow question--What are the canons asking us to do?" said Bishop William Burrill of Rochester (New York), president of the Court of Review.

"We did not 'retry' this case; we dealt only with the transcript of the trial that convicted Swanson," Burrill said. "Our court didn't deal with the merits of the underlying dispute--only with the presentment against Swanson."

The Court of Review held that evidence against Swanson was legally insufficient to meet the strict standard of "proof beyond a reasonable doubt," the standard applicable in ecclesiastical trials. The court also held that the institution of a civil action by a priest against the bishop by itself provided no grounds for ecclesiastical discipline.

"We find nothing in the ordination vows to support a conclusion that, by becoming a priest and accepting the commitment and responsibilities of that office, the ordinand thereby surrenders his or her civil rights, including the





right to seek legal redress in the secular courts," the court said in its opinion.

The trial court also erred in admitting hearsay evidence, according to the Court of Review. Its handling of the rules of evidence was deficient enough to require a new trial "had we not dismissed the charges."

"Careful attention must be paid to strict compliance with canonical prescriptions relating to the filing of presentments against the clergy," the Court of Review stated.

Archdeacon Leslie Smith, director of communication for the Diocese of Newark, said, "We will abide by all of the decisions of ecclesiastical and civil courts." Smith said that Bishop Spong had "repeated his frequent commitment to the rebuilding of the church in Jersey City."

In a press account, Swanson said that he was "very pleased with the results" and was "looking forward to meeting personally with Bishop Spong to begin the process of healing."

(The Episcopal Church is divided into nine geographical provinces. Province II includes the dioceses of New York, Central New York, Western New York, Long Island, Albany, Rochester, Newark, New Jersey, the Virgin Islands, Haiti, and the Convocation of American Churches in Europe.)

Members of the Province II Court of Review participating in the decision were the Rt. Rev. William Burrill (president), Diocese of Rochester; Hugh Jones, Diocese of Central New York; Charles G. Blaine, Diocese of Western New York; the Rev. Richard Frye, Diocese of Albany; Kenneth Miller, Diocese of Long Island; and the Rev. Virginia Sheay, Diocese of New Jersey.

90273

## **Presiding bishop refutes charges in Episcopalians United fund-raising letter**

NEW YORK, October 29--In a statement released today, Presiding Bishop Edmond L. Browning sharply criticized the contents of a recent fund-raising letter on behalf of the Episcopalians United for Revelation, Renewal and Reformation (EURRR) as "a total fabrication."

The September letter reported on a meeting EURRR board members had





with Browning. EURRR executive director, the Rev. Todd Wetzel, said the results of the meeting "were not encouraging." He added, "It was clear that he [Browning] supports not only inclusive language and the Supplemental Texts but also the ordination of practicing homosexuals and the blessing of homosexual 'unions.'"

The letter said the issues would be settled at next year's General Convention and that is why the EURRR has launched "our most extensive education program ever to brief not only our own supporters, but deputies, bishops and Episcopalians everywhere on issues that face our church in the 1990s."

Browning, on the other hand, said that the meeting "had been conducted in good spirit" and that he hoped one result might be "better continuing dialogue for the good of the mission of the church." He said that he told the EURRR delegation that he intended to "honor the process now going on in the church as we discuss the issues of sexuality, the ordination of gays and lesbians, and the Supplemental Liturgical Texts." It was more important for him, as the presiding bishop, "to bring all parties to the table than to simply take positions on issues that are before the church."

According to Browning, that is why he was "surprised and saddened" by the fund-raising letter. "I regret to say that it is a total fabrication." He asked the EURRR to retract the letter. When a recent board meeting declined to do so, Browning said that he felt he had no choice but "to set the record straight" to avoid confusion. He expressed his hope that better communication might avoid such incidents in the future.

Wetzel said that the recent meeting of the executive committee of the EURRR on October 18 had discussed a request by Browning to retract its letter. "The letter will not be retracted," Wetzel reported.

Although Wetzel said that the EURRR had apologized for the tone in a portion of the fund-raising letter, he insisted that the substantive issues raised by the letter were still unresolved. In an interview, Wetzel said he "was not convinced" that the presiding bishop could function in "an impartial way."

"We believe that he is in favor of those three items [ordaining practicing homosexuals, blessing same-sex relationships, and inclusive-language liturgies]. If he would issue a clear, straightforward statement to the contrary, then we would gladly issue a retraction," Wetzel said.

Browning's statement acknowledged that there are "sincere and honest people" in the EURRR "who want nothing more than to serve their Lord and their church." He added, however, that the EURRR board "must take care not to allow a desire to rally people to their cause to overcome their sense of fairness and honesty."





90274

## **Ft. Worth bishop and cathedral look for ways to heal strained relationship**

**by Steve Weston**

In the wake of their October 6 decision to surrender their church's cathedral status, the vestry and members of All Saints' Cathedral in Ft. Worth, Texas, are searching for a way to move beyond the controversy and seek reconciliation with Bishop Clarence Pope.

The controversy was precipitated when the vestry sought to add an addendum during the annual review of its agreement with the diocese. The addendum sought to distance the cathedral from a canon approved at last year's diocesan convention that said church property was held in trust by individual parishes. The vestry contended that the diocesan canon conflicts with the canon of the Episcopal Church. According to a letter by Dean William Nix, the vestry wanted to "guarantee that All Saints' property would remain in the Episcopal Church USA in perpetuity."

On the advice of the diocesan Standing Committee, Pope wrote to the diocese October 12, recounting the chronology and issues behind the decision not to renew the relationship.

Contrary to reports, Pope did not introduce the canon or indicate his public support. In his letter to the diocese, Pope said he had offered "a compromise containing no reference to property," but the vestry showed no interest in reconsidering its decision.

In his letter to Pope reporting on the vestry decision, Dean William Nix said, "Most of the vestry had become convinced that this would offer you an opportunity to choose a cathedral which would support your agenda more enthusiastically, while relieving this parish of the obligation of being a flagship for a cause which most of us do not support." Pope is president of the Episcopal Synod of America (ESA), formed as "a church within a church" to oppose what it perceives as liberal trends in the Episcopal Church.

While admitting that there are theological issues involved, Pope said his cause and agenda "are the same as when I was elected bishop in 1984: I have not changed. I will always vigorously promote the revealed religion of our Lord Jesus Christ, based upon Holy Scripture and the Tradition of the undivided Church, and the moral behavior which flows from it using whatever legitimate organized help I can get. Such an understanding of catholicity is what made All Saints' the great parish she has been."





Pope said he had no intentions of naming another cathedral because "to do so would trivialize the whole idea of 'cathedral' and make the setting apart of All Saints' in May, 1987, to be seen as some kind of make-believe."

### **Reaction from cathedral is mixed**

At an open forum conducted by the vestry of the cathedral on October 16, members of the parish expressed "the whole spectrum of opinions and reactions to the vestry decision," according to Nix. He said there was "general approval of the suggestion that we are a family in God and that whatever our disagreements we need to set this matter behind us and unite to get on with the ministry of our church."

Nix reminded the parish that he was still loyal to the bishop "despite my disagreement with him over the Synod." He added that All Saints' "will continue to be a parish of the Diocese of Ft. Worth in union with our bishop. And I have repeatedly said to our vestry that I refuse to be a party to choosing loyalties between the dean and the bishop."

Norman Brown, treasurer and member of the vestry who voted against the dissolution, said the financial impact of the decision will be self-evident. "In the aftermath there will probably be fallout, people pulling pledges, transferring their membership. This will hit revenues and programs for 1991," he said. "We will have to cut the daylights out of the budget and it will have a disastrous effect."

Brown said there is also a spiritual ramification. "Whether people support the ESA or not, they have expressed shock and concern that we have disassociated ourselves from the bishop," he said. "All we can do is hope and pray that it is not as bad as I think it's going to be."

"It's a done deal--it's finished," said William T. McGee, a Ft. Worth attorney who is a member of the vestry and chair of its every-member canvass. Even though the contract will end in a year, he said the mood of the cathedral parish seems positive. "We held our stewardship campaign last Sunday, and I was able to recruit a good number of persons on both sides of the issue to seek pledges. We have been able to work harmoniously side by side. This is a good indication that the church isn't going to split on this. Things will settle down. It's just going to take time," he concluded.

### **Reconciling the tensions**

In a October 18 letter to communicants of the cathedral, Nix said the vestry decision to terminate the agreement was final and that the vestry expressed an eagerness to meet with Pope "at his earliest convenience to begin a process of reconciling the tensions which have arisen."



Nix added, "It has been a source of much pain for me and my family during the past two years that, because I cannot agree with the specific definition of catholicity contained in the Declaration of the Episcopal Synod of America, I have been labeled unfaithful, unorthodox, dishonest, and worse."

Nix said the bishop had asked him "not to risk polarizing the congregation by discussing my views openly, in the hope that this would not discourage support of the Synod among members of the cathedral." He expressed regrets that his restraint had kept parish members from "being well-informed about all aspects of these issues as you deserved to be."

In pleading for a time of healing, Nix said he and the vestry "have worked hard and prayed hard this year to respect and tolerate the diversity of views among our own membership. And we pray that all members of All Saints' will do the same, in order that we may build up the Body of Christ."

--Steve Weston is canon for communication and program for the Diocese of Dallas.

90275

## **Browning raises moral issues of U.S. presence in the Persian Gulf at Province VII meeting**

**by Steve Weston**

Presiding Bishop Edmond L. Browning opened a meeting of Province VII in Little Rock, Arkansas, by expressing his moral and ethical concerns about the buildup of U.S. military forces in the Persian Gulf.

As the number of soldiers increases, Browning said, the likelihood of a war also increases, and therefore "we need to be very clear about the reasons for this sacrifice if we call upon them [the soldiers] to make it. If it's to enable us to replace our old hatred of the Russians with a new hatred of the Moslems, in order that our expensive commitment to the machinery of war may continue as before, we must ask ourselves if that's good enough."

Browning, who issued a major statement on the Persian Gulf crisis on October 5, said the nation faces an identity crisis of major proportions. "We are about to pick up the tab on our materialism--and we will be surprised by





how heavy a tab it is."

As the signs of a recession become clearer we will discover once again that times of need release "tremendous spiritual power" as we are "thrown upon each other's mercies." The fascination with money and power will not sustain us, only the reality of Christ "will sustain us in the hard times our nation faces," Browning concluded.

Evangelism was the theme of the provincial meeting that drew 160 clergy and lay representatives from 12 dioceses. In a keynote address, the Rev. William Power of the Perkins School of Theology at Southern Methodist University in Dallas said the church must move evangelism beyond proclamation. "My experience with aggressive evangelism has always been one of agony and despair," he said. Hard-sell evangelism encourages people to think they can save themselves by their own moral effort, and the Good News is that we are saved by Christ, not ourselves, he added.

Dr. William Adams, professor of liturgics and Anglican studies at the Episcopal Theological Seminary of the Southwest in Austin, Texas, addressed the connection between evangelism and public worship. "In a society as individualized as ours, it is difficult to talk about the corporate act of liturgy and how it gives voice to evangelism," he said. "What we do in the liturgy is to become companions. We engage in a conspiracy by sharing the spirit of God. That is the gift of the liturgy Sunday after Sunday," Adams said.

The Rev. Charles Cook, who teaches pastoral theology at the Seminary of the Southwest, said evangelism occurs "in its most visible and dramatic form outside the church." Using an encounter from the Alice Walker novel *The Color Purple*, Cook said that the character Shug had it right when she said people shouldn't sit around in church waiting for God to show up. Rather, people "come to church to share God, not to find God."

Dixie Hutchinson, the first layperson elected president of a province of the Episcopal Church, completed her second three-year term, and delegates elected Bishop Sam Hulseby of Northwest Texas to succeed her.

--Steve Weston is canon for program and communication the Diocese of Dallas.





90276

## **Pennsylvania Episcopalians launch investment program for low-cost housing**

Episcopalians in the Philadelphia area have launched an investment program in partnership with a fund that provides low-cost housing in southeastern Pennsylvania.

Bishop Allen L. Bartlett of the Diocese of Pennsylvania announced the \$1 million investment in the Delaware Valley Community Reinvestment Fund, October 18, at a news conference during the diocesan convention. He described the investment as "a commitment of faith in the Philadelphia region, a way of recommitting ourselves to the future of the Delaware Valley."

Bartlett added that, while the city of Philadelphia's financial picture "is very dark, we are very excited to be establishing a program through which private investors are committing themselves to community projects in which even small loans are the difference between empty lots and thriving blocks." It is projected that in the next five years Episcopalian institutions, parishes, and individuals could add another \$5 million to the Episcopal Community Investment Program. The program is a diocesan response to the Michigan Plan, adopted at the 1988 General Convention of the Episcopal Church, challenging the church and its members to participate in community revitalization.

"The purpose of the Delaware Valley Community Reinvestment Fund is to break down credit barriers which perpetuate poverty," said the fund's founding director, Jeremy Nowak. "Credit is a human right. By making loans to housing and economic development projects that cannot obtain traditional financing, we help capable community groups complete and sustain projects in their neighborhoods--ranging from houses to businesses, and including social service and cultural programs." The fund has loaned over \$2.4 million since it was founded in 1985, leading to the creation of 250 housing units. No investor has lost money and no borrower has missed a payment, according to fund officials.

The Rev. James Trimble, rector of historic Christ Church in Philadelphia, was an early investor and member of the program's monitoring committee. Even though the parish's \$100,000 investment will earn about 3 percent less by participating in the fund than it would earn if it were invested



in other financial instruments, Trimble said, "It's a matter of justice. If the Christian church doesn't stand for justice, it might as well close its doors." He said that he sees the involvement as a clear demonstration of the church's tangible concerns and commitments.

--Based on reports from Ashley Hulsey, Diocese of Pennsylvania.

90277

## **Volunteers leave work in West Bank to begin educational crusade on Middle East**

In an atmosphere of rising tensions due to the Persian Gulf crisis, two Volunteers for Mission recently left their work as teachers in the Israeli-occupied West Bank and returned to the United States to share their experiences.

Rebecca Miller of Norfolk, Virginia, left an appointment in Ramallah three months early. Miller was training schoolteachers to improve their skills as English instructors.

Josie Hookway of Bath, North Carolina, curtailed a six-month stint as a nursing instructor at St. Luke's Hospital in Nablus. St. Luke's is the only Christian-sponsored hospital on the occupied West Bank, according to Hookway.

"It was their decision to leave early," said Dorothy Gist, associate for the Volunteer for Mission program office in New York. Gist reported that there were four volunteers working in Israel or the occupied territories before the two departed. "Bishop Kafity was disappointed that they had to leave, and hopes that they will be able to return," Gist said.

Hookway attributed her decision to leave the West Bank to fears that the Persian Gulf crisis might force the Israeli government to intensify its opposition to the Palestinian uprising, the *intifada*. "I think many of the Palestinians are so exhausted by their struggle that they turned to Saddam Hussein," she said. "They see him as someone who is listening to their concerns."

Hookway said that she worries that the hospital will come under increasing pressure amid decreasing resources. "I went there to help out with





the nursing students, not to get involved in politics," said Hookway. "I was very careful not to make political comments while I was there."

"St. Luke's is a no-frills hospital," Hookway said. "It's a 100-year-old, decrepit, and worn-out building, with doctors and nurses working to capacity around the clock." Hookway set out to help improve conditions in the hospital, in addition to training a class of 18 nursing students, age 16 to 26.

"These young people had worked very hard for 18 months, through the times when the hospital had been filled with injured from shootings, gassings, burns, during the *intifada* uprisings."

The crowning moment for Hookway was a graduation ceremony for the nurses--the first ever for a practical nursing class. "It isn't for lack of caring" that they had never had a ceremony before, according to Hookway, "but this is a very busy hospital, and who would have had the time to think of one?" she asked.

### **Hopelessness and bitterness**

Miller said that constant disruptions prevented all but nine of her 20 students at the Evangelical School for Girls in Ramallah from finishing their course work before the three-month program ended. "Hardly a week goes by without interruptions from holidays, curfews, strike days, or violence," she said.

Miller also tutored several Palestinian children during her abbreviated stay. She reported that the poor living conditions and increasing tensions have infected school children with an air of hopelessness and bitterness.

"Many of the children ask, 'Why should I study hard, because where will I go to college, or where will I get a job?'" said Miller. She reported that the constant turmoil interferes with school and family life of the Palestinian people.

"Many of the school children display a defiance that they never had before the *intifada*," Miller said. "One of them once said, 'I don't do what my parents tell me--I have a political conscience.'"

Both Hookway and Miller said that they intend to educate Americans about life in the West Bank and would like to return there someday. "Our ministry is not so much about what we did there," Hookway said. "Just to be there in the midst of them was important."





90278

## Deacon ends cross-country walk to promote environmental consciousness

How many pairs of shoes does it take to walk across the United States for environmental consciousness? An Episcopal deacon reported that she wore out three pairs of shoes in a walk across the country that began in Santa Monica, California, on February 1, 1990, and ended in New York at the United Nations on October 24.

The Rev. Judith Ain, a deacon from All Saints Church in Watsonville, California, joined nearly 30 persons in The Global Walk for a More Livable World who made the entire cross-country journey to raise the environmental consciousness of America.

"The walk encouraged people to see things differently--to ask new questions about the high amounts of energy and food we consume in the United States," Ain said. "It helped to 'model' some new ways of living that are more conscious of the environment."

Ain estimated that more than 1,000 persons took part in the walk at some point along the way. They visited 11 major cities, sleeping in tents on church property and sometimes under the open sky, on the long journey that ended on the day commemorating the 45th anniversary of the founding of the United Nations.

"Our purpose was to challenge people to ask, 'What is it that you love about the world?'" Ain reported. "It is so clear that our way of life is out of balance with the planet."

The participants on the walk acted as educators as they passed through communities along the way. In schools, churches, and on the front pages of local newspapers, the walk advocated a platform of ecological concerns, including a worldwide ban on chlorofluorocarbons, a halt to global deforestation coupled with a program to plant a billion trees, effective recycling programs in every community, and transference of military spending to programs for global protection.

Mary Webber of St. Louis, Missouri, reported that she had been "transformed" by the walk and the education it was providing. Webber joined the walk for part of the journey. "My own lifestyle has changed. The walk gave me an opportunity to experience firsthand a different style of cooperation and fairer allocation of resources."

Ain reported some encouraging signs along the way that an environmental consciousness is catching on in America. She noticed that



children and young people are forcing adults to deal with environmental issues. Sunday school classes and youth groups have prodded adults to think ecologically, according to Ain.

Yet, according to Ain, most Americans have not addressed the urgency of the environmental crisis facing the planet. "We're running out of time and depleting our natural resources," she said.

For Ain and others on the walk, the journey was akin to a spiritual pilgrimage. "We act as if everything is okay. In our patterns of consumption and a willingness to go to war in the Persian Gulf for our lifestyle, we go on as if we're having a party. But what we really need is a time of repentance and fasting," Ain said.

Ain expressed hope that the General Convention in Phoenix will take up environmental issues as a central concern. For her part, she said that she is ready to be an advocate on behalf of the environment to the church. "The role of a deacon is to serve as a bridge between the world and the church. I have taken time to see the needs of the world, and now I will share that with the church," she said.

90279

## **Presiding Bishop's Fund water project in Nicaragua will continue despite violence**

A violent skirmish between former contra rebels and government police has slowed the construction of a potable water system for a small Nicaraguan town but apparently will not prevent its completion, according to a project official.

Helga Newmark, coordinator of Puente de Paz (Bridge of Peace) in Fayetteville, Arkansas, said that the new water system was "within one month of completion" before a skirmish broke out that threatened to halt the project that had received a \$10,000 grant from the Presiding Bishop's Fund for World Relief. (See ENS March 14, 1990.)

For over a month the demobilized contras have occupied cooperative lands east of the village of Waslala, and have been demanding land, as well as housing, health care, and education for their families. They are contending that the Nicaraguan government has failed to comply with the accord that led





them to lay down their arms last summer.

On October 1, a group of between 60 to 100 former contra rebels seized control of Waslala, a town of nearly 6,000 people approximately 130 miles northeast of Managua. The contras broke into and ransacked the Roman Catholic church, ordering the parish priest and several nuns to leave town. Four persons were killed and eight others were injured in the struggle to restore order.

Among the injured was Scott Renfro, coordinator of the water project that would restore clean drinking water to the residents after Hurricane Joan destroyed the previous system in 1988.

Renfro fled to Managua while a high-level government delegation and observers from the Organization of American States and the United Nations went to Waslala to investigate the clash.

"Scott has returned to Waslala now," Newmark reported. She suggested that Renfro will play a delicate role in reconciling opposing factions in Waslala, as well as working to finish the water project.

"Scott had organized work brigades that included people from both sides of the political spectrum," said Newmark, "and now it will be difficult to bring the two sides back together. So, it is not 'business as usual,' but the work will continue," she said.

"We are used to obstacles in our work, and obstacles are not new to Nicaraguans," Newmark continued. "Yet, we are confident that the water project will be definitely completed by the end of this year."

90280

## **Salvadoran churches issue pastoral letter decrying stalemate in negotiations**

The Episcopal Church of El Salvador has joined Lutherans, Baptists, and Roman Catholics in a pastoral letter expressing deep concern over the stalemate in negotiations between the government of the republic and the Farabundo Marti Front for National Liberation (FMLN) to quell the continuing civil disorder.

As churches that "walk with our suffering people," the letter said that they are keenly aware that "the climate of violence has been increasing," provoking "a sense of tension and fear in the Salvadoran people."





In an effort to "intercede before the Lord for all of this situation of sin," the churches announced a three-day fast for peace, calling on President Alfredo Cristiani and the FMLN to "truly negotiate the end of the war and its social and economic consequences." The letter invited all Christians around the world to join in prayer and fasting so that "peace, democracy, and a political solution may be a reality in El Salvador."

The letter said the people of El Salvador, in a "search for peace with democracy," are demanding "demilitarization for democracy, respect for human rights, social justice, and a cease-fire."

In addition to the Episcopal Church of El Salvador, the letter was signed by the Lutheran Church of El Salvador, Emmanuel Baptist Church, Shalom Baptist Church, Franciscan Community of the Holy Family, and Ignacio Ellacuria Community.

90281

## **Carey's view on opponents of women's ordination is crucial for new General Synod**

Results of the recent elections to form a new General Synod of the Church of England suggest that the church is poised to approve the ordination of women to the priesthood. Observers are wondering what role the new archbishop of Canterbury will play in mediating between supporters and opponents of the move.

Although the newly elected synod will not directly take up the question of women's ordination during its first meeting on November 13, the issue became pivotal in the campaign as new members were elected.

Approximately 40 percent of the laypeople and 45 percent of the clergy elected to the new synod are newcomers, according to reports in the press. In addition, women make up 50 percent of the new House of Laity, where 20 percent of the members are under 40. The House of Clergy now contains 25 women deacons--10 percent of the membership.

To pass the legislation favoring women's ordination, a two-thirds majority is needed in each of the three synodical houses: Bishops, Clergy, and Laity. The elections indicate that the House of Clergy, the only house to



oppose the legislation in the last synod, may now have the votes to approve the measure.

### **Carey clarifies views on opponents of women priests**

In the meantime, the Cost of Conscience, an organization opposed to the ordination of women, is rallying to oppose the General Synod legislation or to propose alternate episcopal oversight for priests in dioceses where bishops support the measure.

Archbishop of Canterbury-designate George Carey has denied press reports that he would ask opponents of women's ordination to the priesthood to resign (see ENS 90187).

In a letter to the *Evangelical Catholic*, Carey said that his position was distorted in the press. "Let me say as emphatically as I can that I have never called upon opposers to the ordination of women to resign. I have been distressed beyond measure at getting this reputation which arose from a BBC interview in December 1987."

Quoting from the BBC interview, Carey said, "I don't want these clergy to resign--many of them are fine clergy doing a marvelous job. However, if they do resign, it will be because, sadly, they are forced into it by their theology and the logic of their position."

Carey noted that he has always been a strong supporter of the ordination of women but that he will "want to hold together the unity of my church" during his archepiscopate.

90282

## **Anglicans in Cape Town vote to support the ordination of women to the priesthood**

At its October 22 diocesan synod, the Anglican Diocese of Cape Town, South Africa, voted overwhelmingly in favor of the ordination of women to the priesthood, setting the stage for another vote on the matter at the Provincial Synod of the Church in the Province of Southern Africa in 1992.

A proposal allowing the ordination of women to the priesthood narrowly failed to achieve a two-thirds majority at the last provincial synod. At present women can be ordained only as deacons in the province.





Archbishop Desmond Tutu of Cape Town said there was "growing impatience" on the issue. "I hope the province will grow in a consensus for the ordination of women."

The diocesan synod asked the bishops to prepare the way for ordaining women by inviting women priests from other countries, especially in Africa, to visit and celebrate the Eucharist. A priest from Hong Kong, the Rev. Mary Au, was the first woman known to celebrate the Eucharist in the province while she attended a recent meeting of the Anglican Women's Fellowship. She celebrated with the permission of Bishop Michael Nuttall of Natal.

In other action the diocesan synod called for the demilitarization of a democratic South Africa and phased disbanding of all military units. The synod also expressed support for the right of Palestinians to resist Israeli aggression and organize themselves politically, calling on Anglicans to seek guidance from the Middle East Council of Churches before organizing tours to the area.







# *news briefs*

---

90283

## **Society wasn't barred says National Cathedral**

Officials at the Washington National Cathedral have denied that the Prayer Book Society was recently "barred" from holding a worship service at the cathedral (see ENS 90252). According to a statement by the Rev. Canon Leonard Freeman, the society was told specifically that "you are welcome to meet and worship here." However, Freeman reiterated the cathedral policy that all Episcopal services follow the standard Book of Common Prayer approved and ratified by the 1979 General Convention of the Episcopal Church. "It was the Prayer Book Society's own decision not to hold their meeting at the cathedral. They were in no way barred by the cathedral," Freeman said.

## **An invitation to Episcopal communicators**

As preparations for General Convention in Phoenix begin, the Office of Communication is accepting applications from communicators who want to work in the newsroom or on the daily newspaper. Please send a letter expressing your interest, including a writing sample, and indicate a preference for newsroom or newspaper. Also indicate any special skills (i.e., computer skills, photography, or layout). Send applications to James Solheim, Episcopal News Service, 815 Second Avenue, New York, NY 10017.

## **Christian leaders deplore Israeli killings**

The Standing Committee of the Primates of the Anglican Communion, chaired by Archbishop of Canterbury Robert Runcie, expressed to the Israeli government its "dismay at the appalling loss of [Palestinian] life in Jerusalem on October 8" at the hands of Israeli security forces. The Anglican statement,



sent by way of the Israeli embassy in London, reiterated the international consensus in urging a just settlement of the Arab-Israeli-Palestinian conflict on the basis of Security Council Resolution 242, the so-called land-for-peace formula. Episcopal Church Presiding Bishop Edmond Browning, a member of the Standing Committee, shared copies of the statement with President Bush, Secretary of State Baker, and Thomas Pickering, the U.S. ambassador to the United Nations. In a related action, World Council of Churches General Secretary Emilio Castro said on October 12 that Israel is "fully responsible" for the 21 Palestinian deaths during the Old City incident. Dr. Castro, a Methodist minister from Uruguay, said the killings have "to be seen as part of a deliberate policy of the Israeli authorities to change the status of Jerusalem by a combination of administrative actions and force."

### **English bishops defer on Persian Gulf statement**

A number of prominent British church leaders have criticized the Church of England's House of Bishops for its failure to issue a statement on the Persian Gulf crisis after debating the issue on October 16. "The job of the bishops is to provide strong, serious, and challenging support for the politicians in the decisions they have to make," said the Rev. Philip Crowe, principal of Wells Theological College. He called the Persian Gulf crisis "the greatest international crisis since 1939." But Bishop William Westwood of Peterborough disagreed. "It is sometimes wise to remain silent. Chattering about everything is a trap into which many religious leaders have fallen," he said. In a speech before the House of Lords on September 6, Archbishop of Canterbury Robert Runcie had urged the United Kingdom "to err on the side of humanity" in its response to the Persian Gulf crisis.

### **Release of Waite still in doubt**

Rumors of the imminent release of Anglican envoy Terry Waite continue to ride the roller coaster of Mideast events. Lebanese military intelligence officials said Waite and other hostages have been moved from southern Beirut to Iranian-controlled areas of eastern Lebanon. The transfer reportedly occurred on the eve of fighting in Beirut that saw Syrian-backed forces route renegade Christian Gen. Michel Aoun. Waite's freedom has been anticipated since Britain reinstated diplomatic relations with Iran, which is thought to have marked influence over the Party of God, the pro-Iranian umbrella group holding Waite since January 1987. Commentators have speculated that Iran will not intervene for Waite's release until the furor concerning Israel's slaying of 21 Palestinians in Jerusalem's Old City has run its course. Iran, already backing United States measures against Saddam





Hussein, apparently fears appearing too closely aligned with the United States. Adding further complexity to the Waite situation is the British-Syrian relationship. The Syrian foreign minister recently hinted that Syria would be more inclined to shift its weight toward the release of British hostages if diplomatic relations with Syria, severed by Britain in 1986, were also restored.

### **Senate votes to cut military aid to El Salvador**

The U.S. Senate voted by a 3-to-1 margin on October 19 to cut military aid to El Salvador by 50 percent in 1991. The Senate's Dodd-Leahy amendment, widely supported by U.S. religious and labor leaders but opposed by the Bush administration, virtually echoes an earlier House enactment. Both congressional chambers appear ready to override a possible presidential veto. Senator Christopher Dodd (D-CT), cosponsor of the measure, said the still-unresolved killings of the six Jesuit priests "had a significant effect because the vote came almost a year to the day of the killings." United Nations-sponsored talks in Mexico between the Salvadoran government and rebel forces, currently stalled, are scheduled to resume by November 4. The congressional measures stipulate that the full military aid package to El Salvador can be reinstated if the guerrillas walk out of peace talks or launch an offensive that threatens to overthrow the government.

### **'Muge's widow urges halt to criminal case**

Herma 'Muge, widow of the late Anglican Bishop Alexander 'Muge, who died in a suspicious car accident in August [see ENS 90212], has petitioned the Kenyan High Court to suspend criminal proceedings against the truck driver accused of causing her husband's death. She argued that the criminal trial would undermine a government-appointed inquest into the death of Bishop 'Muge that was initiated after the criminal case was begun.

### **Chasm widens between Anglicans and Kenyan officials**

In September, Kenyan President Daniel arap Moi accused Anglican church leaders of functioning as an opposition party in collaboration with Kenyan dissidents in an effort to destabilize the government. He also insisted that Anglican clergy had instigated violent antigovernment disturbances at the University of Nairobi. Anglican Archbishop Manasses Kuria categorically denied Moi's charges. Religious leaders in Kenya have been campaigning for an end to one-party rule in the country.



## **Roman Catholics protest Denver gay-rights measure**

The Roman Catholic archdiocese in Denver has distanced itself from fellow denominations in the Colorado Council of Churches over passage of a wide-ranging city ordinance extending antidiscrimination protection to gays and lesbians. The city council approved the bill by an 8-to-4 vote on October 15, and Mayor Federico Pena signed it four days later. Roman Catholic Archbishop J. Francis Stafford said that the measure "could further threaten the integrity of the family" and that it sanctioned homosexual acts. The 11 Protestant and Orthodox denominations in the state church council were unanimous in their support of the legislation, which had excluded religious organizations from its applicability in an effort to gain Roman Catholic support.

## **Evangelicals seek official religious pluralism in Bolivia**

Bolivia's evangelical association, ANDEB, is leading a campaign for a constitutional amendment that would end Roman Catholicism's status as Bolivia's established religion and guarantee equal and free exercise for all religions. The marked impact evangelicals had in Peru's presidential elections earlier this year has apparently increased the responsiveness of Bolivian politicians to evangelical concerns. Roman Catholics number 90 percent of Bolivia's 7-million population. Among Latin American countries, only Mexico, Guatemala, and Uruguay have separated church and state.

## **WCC committee recommends five new members**

The Executive Committee of the World Council of Churches (WCC), meeting in Norway in September, endorsed WCC membership, or associate membership, for the Philippine Episcopal Church, Bolivian Evangelical Lutheran Church, Baptist Association of El Salvador, Salvadoran Lutheran Synod, and Free Pentecostal Mission Church of Chile. Membership becomes effective upon the approval of the WCC assembly, which will meet in Canberra, Australia, February 7-20. The committee failed to approve separate membership for the Diocese of Polynesia, which is part of the Anglican Church of the Province of New Zealand, a current WCC member. WCC membership stands at 311.

## **Virginia churches near ecumenical agreement**

In a groundbreaking ecumenical move, Episcopal, Roman Catholic, and Lutheran church leaders in Virginia are ready to commit their congregations to joint worship and outreach programs. The "Call to Covenant," apparently the nation's first such statewide agreement, will be signed at the seventh annual





Lutheran, Anglican, and Roman Catholic (LARC) conference, to be held in Lynchburg, November 16-17. Dr. John Westerhoff, an Episcopal priest and theology professor at Duke University's Divinity School, will chair the conference. The only joint Episcopal-Roman Catholic parish in the country is in Virginia Beach, Virginia.

### **Zulu movement rejects Tutu's call for black summit**

Archbishop Desmond Tutu of South Africa has expressed sadness that the Central Committee of the Zulu political movement, the Inkatha Freedom Party, has urged its leader not to attend an emergency black political summit. Tutu had requested the meeting of black South African political leaders to forge a unified strategy for negotiating with the white minority government and to ease factional violence that has riven the black community. The Zulu committee's decision dashed hopes of a reconciliation between Nelson Mandela, the deputy president of the African National Congress (ANC), and Zulu Chief Mangosuthu Buthelezi. Violent clashes have occurred between the ANC and both Inkatha and the Pan-African Congress. It was such fighting that apparently spurred Tutu to assume a more direct role in political events, after remaining in the background since the government's legalization of liberation organizations in February. In issuing its decision, the Zulu Central Committee charged that Tutu was biased towards the ANC.

### **Roman Catholics oppose abortion excommunications**

Seventy-one percent of U.S. Roman Catholics believe a doctor who performs an abortion should not face excommunication, according to a survey conducted for Catholics for a Free Choice, a Washington-based pro-choice organization. The survey also found that 73 percent of Roman Catholics opposed excommunication for pro-choice legislators, and 76 percent opposed excommunication for women who had abortions. According to Roman Catholic doctrine, excommunication is automatic for anyone directly involved in an abortion. Helen Alvare, speaking for the U.S. Roman Catholic bishops, said the survey did not distinguish between churchgoing and nonpracticing Roman Catholics. She added that other surveys have found that churchgoing Roman Catholics oppose unrestricted abortions.

### **Old Catholics consider ordination of women**

European and North American bishops of the Old Catholic Union of Utrecht, meeting in Switzerland during their annual conference in September, agreed to try "as far as possible" to reach a consensus among Anglicans, Orthodox, Roman Catholics, and Old Catholics before deciding on the question



of ordaining women priests. The Old Catholic International Congress, meeting just prior to the bishops, had suggested that each Old Catholic diocese or group of dioceses be free to reach its own conclusions on the issue, with the hope that all parts eventually reach "the same stage of development." In a related move, the Anglican-Old Catholic Conference of Theologians was again designated as "an official body for consultation and contacts." While most parts of Anglicanism and Old Catholicism are in communion with each other, the Polish National Catholic Church in the U.S., the largest Old Catholic denomination, ended communion with its North American Anglican counterparts in the mid-1970s in response to their ordaining women priests. There are a half million Old Catholics worldwide.

### **Eastern Orthodox patriarch opposes death penalty**

Eastern Orthodox Patriarch Ilya II, who heads the Eastern Orthodox community in the Soviet Republic of Georgia, has called for an end to the death penalty in the Soviet Union. Addressing President Mikhail Gorbachev, Ilya II said that the taking of human life, irrespective of guilt or innocence, "represents a grave crime and a severe sin before God."

### **Anglican-Orthodox dialogue focuses on Trinity**

The international commission concerned with Anglican-Eastern Orthodox theological dialogue met in Toronto, September 10-17, to discuss the use of symbol and language in describing the Trinity. Eastern Orthodox Metropolitan John of Pergamon (United Kingdom) and Episcopal Bishop Mark Dyer of the Diocese of Bethlehem, who chaired the commission, welcomed the decision of the 1988 Lambeth Conference that the filioque clause be dropped in future liturgical revisions. The clause--Latin for "from the Son"--has been a point of contention since the fourth century when the western Christian version of the Nicene Creed included the clause, implying that the Holy Spirit proceeds "from the Father and the Son."

### **Eastern and Oriental Orthodox reunion?**

Theologians representing the Eastern and Oriental Orthodox churches have approved a joint statement aimed at repairing a 1,500-year rift that developed when the Oriental Orthodox churches refused to accept the authority of the Council of Chalcedon in 451. At a recent meeting in Geneva, the 34 theologians from 16 countries unanimously adopted an *Agreed Statement and Recommendations to the Churches* to transcend the theological divide over the nature and person of Jesus Christ. The theologians now agree that "both families have always loyally maintained the same authentic Orthodox





Christological faith, and that unbroken continuity of the apostolic tradition, though they may have used Christological terms in different ways. It is this common faith and continuous loyalty to the apostolic tradition that should be the basis of our unity and communion." The theologians recommend that authorities in both traditions lift past "anathemas and condemnations of councils" as they seek deeper unity with each other. The theologians' proposals require formal church action for implementation, which could take several years.

### **Bible organizations aim for greater cooperation**

Twelve Bible translation and distribution organizations have elected to work more closely together to avoid "duplication and unproductive competition" in their common efforts. The agreement, reached during meetings in England, October 2-5, took shape from less formal discussions held last year at the Second International Congress on World Evangelization in Manila. "The task of translating the Scriptures and distributing it to everyone who wants it is too big for any one church or organization to do alone," said the Rev. Philip Oliver, an official of the United Bible Societies. The organizations attending the meeting were Living Bibles International, Wycliffe Bible Translators, International Bible Society, United Bible Societies, Institute for Bible Translation, Lutheran Bible Translators, Scripture Union, The Bible League, Open Doors, Bibles for the World, Pioneer Bible Translators, and Evangel Bible Translators.

### **Court upholds refusal to rent to unmarried couple**

The Minnesota Supreme Court let stand its decision that a landlord's religious beliefs constitute a suitable legal basis for refusal to rent to an unmarried couple. The court on October 8 chose not to rehear a case allowing a landlord, with membership in the Evangelical Free Church of America, the right to void a lease with a woman who planned to live with her fiancé. Stephen Cooper, the Minnesota human rights commissioner who sought the rehearing, said the court ruling had undercut the state legislature's anti-discrimination intent and would allow landlords to impose their own morality on tenants.

### **Church Periodical Club awards \$21,000 in book grants**

The Church Periodical Club (CPC) awarded book grants totaling more than \$21,000 during its mid-October meeting at St. Mary's College in Leavenworth, Kansas. A number of the awards went to earthquake-damaged areas in the Philippines, and others went to seminaries in the United States,



South Africa, Brazil, and Zambia, and for the children's waiting room of a U.S. district court. During their Kansas meeting, the CPC approved an operating budget of \$54,000 and discussed plans for its triennial meeting, slated for Phoenix prior to the 1991 General Convention of the Episcopal Church.

### **Mideast turmoil spurs sales of religious books**

Sales of books about prophecy, religion, and the final battle of Armageddon have soared since Iraq's invasion of Kuwait, publishers and book retailers across the country have reported. "The more unstable the world gets, the more people look to these kinds of books," said Steve Oates, purchasing manager for the Riverside Book and Bible House in Iowa City, Iowa. Seeking deeper implications behind the political events, some buyers have turned to the Bible or to the Koran, Islam's holy book. The 1,500-store Waldenbooks chain has indicated that books by or about Nostradamus, the French astrologer and physicist who died in 1566, are selling at three times last year's rate. According to booksellers, the approaching millennium is also cited as a factor in the increased book sales.

### **Nigerian Christians charge official pro-Muslim bias**

The Christian Association of Nigeria (CAN), a coalition of major Christian denominations, has charged that the Nigerian government is showing favoritism toward Islam. A recent CAN statement cited several examples of pro-Muslim bias at both the state and federal levels, including the takeover of Christian schools and hospitals, references to *shari'a* (Islamic law) in the Nigerian constitution, and the government's refusal to establish a board for Christian pilgrims to the Holy Land, to parallel an existing government board that assists Muslims traveling to Mecca. The Christian and Muslim communities in Nigeria are roughly equal in size. Nigeria's stated policy is one of secularism and neutrality in religious matters.

### **Lutherans in India endorse ordination of women**

The bishops and presidents of the nine-member United Lutheran Churches in India endorsed the ordination of women to the priesthood at its September meeting. They agreed in principle that during the next three years all theologically trained Indian Lutheran women would be offered a pastoral, chaplaincy, or educational ministry.





## **Correction: restore security for Israel**

A sin of omission in the text of the House of Bishops statement on the Persian Gulf crisis (ENS 90270) left out crucial words resulting in a suggestion that peace is possible in the Middle East without affirming the security of Israel. The paragraph should have read:

"We ask our people and the Government of the United States to increase their attention to the peace process involving Palestinians and Israelis in recognition that no peace is possible in the Middle East without security for the State of Israel and self-determination in their own homeland for Palestinian people."

## **PEOPLE**

**The Rev. William W. Wiedrich**, 69, rector of Grace Episcopal Church in Madison, Wisconsin, was elected suffragan bishop of the Diocese of Chicago on the fifth ballot of the diocesan convention on October 27. The Rt. Rev. Frank Griswold, bishop of Chicago, described Wiedrich as a man who "brings with him a wealth of experience, particularly in small congregations.... He has a pastor's heart and a wonderful way of weaving story into the proclaiming of the Gospel."

**The Rev. Hays H. Rockwell**, rector of St. James' Episcopal Church in New York since 1976, was elected bishop coadjutor of the Episcopal Diocese of Missouri. Rockwell, 54, was selected on October 27 at a special convention of lay and clerical delegates at Christ Church Cathedral in St. Louis, which will also be the site of his March 3 consecration. He will succeed Bishop William A. Jones, Jr., of St. Louis.

**The Rev. Carlos J. Caguiat** has been named vice president and executive director of Saint Francis Academy in Lake Placid, New York. Caguiat has served as a social service administrator in a number of private, religious, and governmental capacities. He graduated from General Theological Seminary in New York in 1965 and also holds a master's degree in public administration from New York University. Saint Francis Academy, an ecumenical agency of the Episcopal Church, operates six mental healthcare treatment facilities in New York and Kansas.





## *news features*

---

90284

### **In prayer and action, Episcopalians keep vigil during the AIDS crisis**

**by Jeffrey Penn**

The scent of holy oil, the sound of voices united in song and prayer, the warmth of an embrace, the silent shedding of tears--all were poignant reminders of Episcopal parishes keeping vigil during the fifth annual Day of Prayer for Persons Living with AIDS.

Across America thousands joined Presiding Bishop Edmond L. Browning in his call that the church pray during the month of October for people living with AIDS.

In the midst of much fear, prayer continues to be at the heart of AIDS ministries in the Episcopal Church. Mission congregations and large parishes alike used prayers provided by the national office of AIDS ministries. Some congregations developed their own liturgical responses.

At Christ Church in Washington, D.C., for example, both morning services on October 14 centered on AIDS awareness. Attached to the pulpit was a panel of the AIDS quilt made by members of the parish in honor of David Barton, a member of the parish who died recently from AIDS-related complications. The service included healing, laying on of hands, and anointing with oil. This was the fifth annual AIDS service for Christ Church "and the reaction was nothing but positive," said the Rev. Robert Tate, rector.

The scene in Washington was repeated in countless places throughout the country. A colorful 12' by 12' panel from the Names Project quilt hung from the balcony of Christ Church in Las Vegas. The names of 114 persons





who have died were read aloud from an AIDS memorial book. At the morning service on October 14, parishioners, received the laying on of hands and prayed for healing.

Although people are separated in widely scattered parishes, prayer seemed to unite them across the miles. "I am convinced that prayer is our first initiative in the midst of this pandemic and our sure source of strength for our various HIV/AIDS ministries," said Presiding Bishop Edmond L. Browning in a letter that set October 14 as the fifth annual Day of Prayer.

"People are hungry to pray, and they find that prayer is essential to their own sense of self-worth and strength in the face of an awful lot of discrimination and mixed messages in the Christian community," said the Rev. Randy Frew, staff officer for AIDS ministries in the Episcopal Church.

One indication of the increasing success of the Day of Prayer can be measured in the quantity of materials Frew sends out for use in local parishes. "We have sent out almost 37,000 pieces of [literature on] AIDS," said Frew. "Every indication I have is that the material for use on the Day of Prayer are being used in wider and wider circles," he reported.

#### **'A growing awareness'**

Growing participation in the Day of Prayer suggests that more parishes are getting involved in AIDS ministries, according to Frew.

"A few years ago there was a backlash when AIDS was mentioned," said the Rev. Jerry Godwin, assistant rector of the Church of the Transfiguration in Dallas. "That has turned around in a short amount of time [because] no one in the parish has not been affected," he said.

Godwin's church incorporated a special litany and prayers into its liturgy on October 14 as parishioners remembered persons living with AIDS, and those who had died as the result of the disease.

At St. Michael and All Angels Church in Dallas, all seven services of public worship on October 28 incorporated the special AIDS intercessions provided by the Episcopal Church's AIDS ministries office. The Rev. Robert Ratelle, rector, pointed to "a growing awareness of AIDS in the parish" that has led to a wide acceptance of the parish's concern for persons living with AIDS.

According to Ratelle, no one in his congregation has ever raised a question about the parish's concern for persons living with AIDS. "More and more we are realizing that AIDS is losing its homosexual stigma. It affects the heterosexual community as well--and teenagers are most at risk now," he said.



### **An opportunity to respond**

Many parishes took the Day of Prayer as a creative opportunity to respond to the need for educating people about the AIDS crisis.

At St. Paul's in Richmond, Virginia, the senior high youth and their peers from nearby Presbyterian and Methodist churches attended a play entitled *For Whom The Bells Toll*, written for the Richmond AIDS Information Network and performed at St. Paul's by area professional actors. The 40-minute play, billed as an instructional drama, was a series of skits on various aspects of AIDS such as "the emotional trial of telling your lovers and parents and bosses that you have AIDS," said the Rev. Paul Johnson, assistant rector and youth minister at St. Paul's.

Following the play, the youth had the opportunity to ask questions of a panel of speakers including two HIV-positive patients, a parent whose son had died of AIDS, and two care givers--one professional and one volunteer.

Sallie Pullman, an 11th grader who attends St. Paul's, was especially impressed by the play. "It was awesome," she said emphatically. "They personified the situations so that you could relate to them. It was a very strong message, and it's something I think every youth should see."

### **'An AIDS-friendly church'**

As the AIDS crisis continues to mount, it is forcing many local communities and churches to reevaluate their level of compassion and commitment.

The Rev. Merrill K. Broach, rector of St Paul's Church in Clay Center, Kansas, reported that he would be using AIDS resources provided by the Episcopal Church at a nine-county conference on AIDS on October 30. "We are sincerely trying to make the Episcopal Church an AIDS-friendly church in Kansas," Broach said.

At All Saints Church in Beverly Hills, California, AIDS Sunday was preceded by a parish forum at which participants discussed how their 1,800-member congregation might implement a broader response to the AIDS crisis. The parish hopes to develop a healing ministry for persons living with AIDS, reported Randolph Kimmler, parish communications director and chair of the diocesan commission on AIDS ministry.

"The Day of Prayer is important because it provides an opportunity--especially for clergy--to raise the issue of AIDS. That is not easy in some congregations," Kimmler said.

AIDS Sunday sends an important message to persons living with AIDS, Kimmler added. "It lets them know that, nationwide, Episcopalians consider this tragedy important enough to hold up within the whole life of the church."





## **On the frontlines**

Although some parishes participated in the Day of Prayer for the first time, many parishes are on the frontlines of a crisis that continues to demand a response by the Christian community.

In Santa Barbara, California, members of Trinity Church gathered on the eve of AIDS Sunday for the congregation's fourth annual AIDS service. The liturgy was followed by a candlelight procession to the Santa Barbara County Courthouse, where a vigil was held advocating increased AIDS services and awareness in the community.

In Columbus, Ohio, an ecumenical service was held at the Third Avenue Community Church. "This service poignantly marked our ministry to people living with AIDS and celebrated the lives of those who have died," said the Rev. Peter Strimer, co-pastor of the church.

The Columbus church houses the AIDS Service Connection, which was recently awarded a \$20,000 grant from the United Thank Offering for its efforts on behalf of persons living with AIDS.

At St. Aidan's Church in Alexandria, Virginia, ministry to persons living with AIDS is a top priority in outreach, according to the Rev. Hal White, rector. On October 21, St. Aidan's participated in the Day of Prayer by using prayers of the people sent from the national church, by making AIDS the focus of the morning sermon, and by giving parishioners an opportunity to contribute to and learn about the work of the Northern Virginia AIDS Ministry (NOVAM).

NOVAM, an ecumenical ministry that receives most of its financial and volunteer support from Episcopal churches, offers AIDS patients direct assistance in the form of cash or volunteer help. NOVAM also runs the only residence in Virginia for persons living with AIDS, offers monthly healing services, and operates Face to Face, an educational program in which teens learn about AIDS firsthand by meeting trained HIV-positive educators. About 80 volunteers, including several from St. Aidan's, currently participate in NOVAM's programs.

In the morning sermon, the associate rector, the Rev. Bunker Hill, said that churches should open themselves to people living with AIDS. "My suggestion was that we advertise ourselves as 'the AIDS church,'" Hill said. "It's one thing to say, 'We don't mind if you come.' It's another thing to say, 'We want you to come.'"

--Contributing to this story were communicators in the dioceses of Washington (D.C.), Southern Ohio, Virginia, Dallas, and Los Angeles.



90285

## **Interfaith coalition shares God's comfort and hope for those living with AIDS**

**by Bronwyn Bowen**

When David was dying of AIDS he looked forward to the regular visits from members of a network of people who cared about him. "We spent the whole afternoon talking about Iraq or about spiritual things--they let me set the pace," he said in an interview shortly before his death. For Greg, who also died recently, the most important thing was a hot meal and some conversation.

"It is very healing when you feed someone physically, said Rosie Ryan, a member of Holy Spirit Catholic Church in Algiers, Louisiana. "When you prepare the meal, you think about that person the whole time, then you must fit into their day to deliver it. It's a powerful way of focusing on that person."

Ryan is one of 240 care givers who work as part of a team sponsored by a unique coalition, the Regional AIDS Interfaith Network (RAIN). Created by Margaret Austin, a deaconal candidate from Trinity Episcopal Church in New Orleans, the program trains volunteers from churches and synagogues in a four-state area including Louisiana, Texas, Oklahoma, and Arkansas.

"We want to empower congregations to live their faith by offering them an opportunity to provide compassionate, home-based care to people with AIDS and their loved ones," Austin said. "This isn't altruism--it's a dynamic ministry that enriches the lives of the volunteers as well as the clients."

RAIN, operating with a two-year grant of almost \$900,000 from the Robert Wood Johnson Foundation, has trained 126 care teams with a total of over 800 volunteers. Episcopalians have been deeply involved from the beginning, forming 20 teams and supplying two-thirds of the volunteers. Oklahoma's regional RAIN office is housed at the diocese of Oklahoma, with the enthusiastic support of Bishop Robert Moody. Two other Episcopal churches have provided office space for regional offices--St. George's in Austin (Texas) and Christ Church in Little Rock (Arkansas).

Being a volunteer isn't always easy but the care teams agree that the rewards are deep and satisfying. "It is special to make our clients' days on earth the best they can possibly be," points out Jim Farr, a New Orleans architect who is co-leader of the Christ Church team. It is a period of grace





that is a wonderful experience."

Corinne Denegre, a social worker who is a team leader for Trinity Church in New Orleans, said the experience has "deepened my belief in God. In the midst of something tragic, there is something positive--the strength of the human spirit."

Sometimes teams become so involved with their clients that they go beyond everyday assistance. The Christ Church team in New Orleans bought Christmas presents for the young son of one client. And they helped repair the car of the child's grandmother. An Arkansas care team collected funds for one client's cremation and interment in the church columbarium.

"Care teams may not evangelize," Austin points out. "We are asking them to live what they believe, rather than articulate it. Spiritual interaction comes from the relationships that build among clients and team members. This ministry isn't so much about bringing God to people with AIDS but rather finding God in them and in each other.

### **Team concept is the key**

The team concept is the key to the program, emphasizes Austin. The volunteers represent 14 denominations and the Jewish faith, ranging from college students and homemakers to professionals and retirees.

The volunteers are trained to provide the help that is comfortable and practical for each person. Together with the clients, they offer a range of personalities, interests, and talents that together build a sense of community.

A critical hallmark in RAIN is allowing clients to decide what care is needed. Without such sensitivity clients could be overwhelmed by enthusiastic volunteers who are eager to help. Someone living with AIDS is often caught between the need for assistance and the fear of losing independence.

Referrals come from several sources. Persons with AIDS may request a team. Regional coordinators pass along names to team leaders where the needs of clients are assessed according to their own descriptions. Responsibilities are then divided among care team members, who meet monthly to share their experiences. Team leaders meet once a month with a clinical pastoral education supervisor to work out issues and problems.

At the present time RAIN is one organization administered under the foundation grant and managed by regional coordinators. By the time the grant runs out next January, each region is seeking to become self-supporting through other grant sources. At a commissioning service at Touro Synagogue in New Orleans, the Jewish and Christian volunteers were sent forth with a challenge: "May you know God's comfort in the midst of pain, God's joy in the midst of despair, God's hope in the midst of death. May God



less the intention of your heart and the work of your hands."

For several hundred people with AIDS that promise has been fulfilled many times over.

--Bronwyn Bowen is a freelance writer in Abilene, Texas.

90286

## **Henry Kissinger helps establish scholarship fund for New York parish**

**by Margaret Larom**

One would not think that an Episcopal parish dedicated to serving the homeless and hungry, and Dr. Henry Kissinger, Secretary of State under Richard Nixon, would have much in common.

Yet on Sunday night, October 21, Kissinger shared dinner and dialogue with more than 600 people who came to hear his observations on today's international issues--and help raise money for a scholarship fund for the needy in Westchester County, New York.

The story began a year earlier, with the death of Agnes Maginnes, mother of Kissinger's wife, Nancy, and a longtime parishioner of Grace Church, White Plains, New York. Kissinger, who said the loss was "shattering" to them both, telephoned Grace Church to begin making funeral arrangements.

The rector, the Rev. Peter Larom, was tied up in a meeting and, thinking he didn't know anyone named Kissinger, told the secretary to take a message... but hastily came to the phone when she whispered, "I think it's the big H!" (Dr. Kissinger confirmed at the dinner that he had had some difficulty in getting through, and added sardonically, "It's a somewhat novel experience for me.")

During the succeeding days, Nancy Kissinger and her brother took time to see what was happening at the church where they had been confirmed and where their mother had served for so long on the altar guild. Kissinger was impressed with the outreach programs for the homeless, Hispanics, and





persons with AIDS, in addition to more traditional programs focusing on day care and homebound elderly. (The parish's efforts to open a homeless shelter were featured in a television documentary called "The Common Good," part of the Vision and Values series of the National Council of Churches, aired by ABC television.)

"I wondered, what could I do," Kissinger told his audience. And he volunteered to help, by speaking without charge.

### **Scholarship fund for students of all ages**

A decision was made to create a Dare to Dream Trust, that would be a scholarship fund for people of all ages who needed help in furthering their education. The idea came from a sermon delivered at the church's annual "Senior Recognition Day" in June. The preacher was the Dr. Kortright Davis, an Episcopalian teaching religion at Howard University in Washington, D.C., and author of *Salvation Still A-Coming*, a book on Caribbean liberation theology. He expressed surprise that a church that was doing so much in the community had no scholarship fund. Four months later, during the invocation at the Kissinger dinner, he admitted that he never thought his "casual" remarks would be taken as such a challenge--one that raised nearly \$30,000 to get the Dare to Dream Trust on its feet.

The dinner guests included representatives of county and local government, campaigning politicians, corporate executives, church people, homeless people, and students and faculty from the 11 colleges and universities in Westchester County.

The students and faculty were invited to a private reception with Kissinger and his wife before the dinner, giving them an opportunity to ask questions about world politics and events.

Kissinger treated them with respect and courtesy, responding in detail. No questions came about the Nixon years, although one student asked whether the U.S. should back Sihanouk in Cambodia and re-establish diplomatic relations with Vietnam.

Admitting he still found it almost impossible to speak with "any degree of rationality" about the subject of Vietnam and Cambodia, he dwelt at length on "the agony of those years" in which the U.S. tried to carry out a policy that was defeated from within as well as without. He said he could not forget that 3 million Cambodians were driven out of Pnom Penh by the Khmer Rouge, forced into the countryside where most of them starved. He said we had lost our chance to make a difference in Southeast Asia in 1975, and that until all our missing military personnel were accounted for, we shouldn't renew diplomatic relations with Vietnam.



### **Wide-ranging analysis of world events**

The theme Kissinger was asked to address during the dinner was "Our Re-Shaping World," and he gave a wide-ranging analysis of events in Eastern Europe, the Soviet Union, and the Middle East. He declared that no one, a year ago, could or would have predicted that the Berlin Wall would come down, that Germany would be unified, or that the Soviet satellite countries would struggle to be rid of Communist domination. By way of explanation, he said, "Human beings will stand oppression for just so long..." he observed.

He called Mikhail Gorbachev "a nice fellow," but expressed pessimism about his ability to stay in power much longer, because of the Soviet Union's worsening economy.

As for Iraq's invasion of Kuwait, he pointed out that Saddam Hussein is an aggressor who cannot be allowed to "face us down." Although he would not have recommended putting 200,000 American troops into Saudi Arabia so quickly, Kissinger said, now that they are there the U.S. and its allies must achieve a quick resolution to the situation--"because the American people will not stand for another long, drawn-out war." Hussein cannot be allowed to control 60% of the world's oil and therefore most of its economy, he said. Likewise, Saudi Arabia cannot long be in a position of allowing "infidels" to guard Islam's holy sites because the Muslim world will react no matter what the political consequences.

He spoke for half an hour, his quiet, gravelly voice matched by a surprisingly deferential manner, to a rapt audience that clearly had never experienced Kissinger in his mode as teacher and foreign policy analyst.

Nor, perhaps, had they previously seen the inner man, a Jewish refugee from Nazi Germany, a man of integrity and faith. In his introduction, Larom tried to show, for the benefit of the gathered students, how Kissinger's college work prefigured his later work by reading from his undergraduate honors thesis at Harvard University in 1950:

"In this materialistic age, it is only when we rediscover the uniqueness and power of our human spirituality that mankind will experience a true and lasting peace."







# *reviews and resources*

90287

## **Children's art project seeking submissions for Phoenix**

The Council for Women's Ministries, in partnership with the Episcopal Church Center, is sponsoring an art project that will present the religious vision of the church's children and youth to each delegate, deputy, and bishop attending next year's General Convention. The project, titled "God, the Earth, and Me," will take up the convention theme, "Seeking and Serving Christ in all Creation," and will offer the young people's hopes as an integral part of viewing responsible stewardship. The art offerings will be distributed in preconvention packets and also displayed at various convention sites.

Submissions are welcome in any medium (crayons, markers, watercolors, pen and ink, etc.) on 8 1/2" x 11" paper, with the name, address, and age of the artist indicated on the back of the page--and each offering will be acknowledged by the presiding bishop. Any relevant ideas can be addressed, such as the environment and things that children love and want to preserve, or the thematic possibilities offered by the seasons of Advent and Epiphany. Submissions should be sent flat, rather than folded, preferably between pieces of protective cardboard, and pastels should be slipsheeted. Offerings should be sent to: Art Offerings/Hamilton, Church of the Holy Innocents, 681 Prospect Avenue, West Orange, NJ 07052.

## **Commission on Church Structure to meet in November**

The Standing Commission on the Structure of the Church will meet at the Toddhall Retreat and Conference Center in Columbia, Illinois, November 6-8. The commission will continue its evaluation of various standing committees, commissions, boards, and agencies within the church. A major issue facing the commission will be whether a National Court of Review





should be created to interpret constitutional and canonical questions. Also expected to draw debate is the proposal to integrate the Joint Commission on AIDS into the Standing Commission on Health. Suggestions for or information requests about the meeting should be directed to the commission's chair, Charles M. Crump, One Commerce Square, Suite 2110, Memphis, TN 38103, or the commission's secretary, Peg Anderson, 7502 North Desert Tree Drive, Tucson, AZ 85704.

### **U.S. Decade Committee endorses 'Women's Convention'**

The U.S. Committee for the Ecumenical Decade unanimously endorsed the U.N. Convention on the Elimination of All Forms of Discrimination against Women at its September 6-8 meeting in Minneapolis. The committee, drawn from 28 World Council of Churches faith communions and related organizations, called on its 65 member groups to press the U.S. Senate for ratification of the convention. The so-called Women's Convention, the most comprehensive international agreement of its kind, has been ratified by 103 countries since its U.N. adoption in 1979 but has yet to gain U.S. ratification. While in Minneapolis, the U.S. Decade Committee also announced the release of two corresponding resources: the Human Rights Day packet, coproduced by the National Council of Churches (NCC) Human Rights Committee and Office, focusing on the Ecumenical Decade and the U.N. convention (available for \$1.50 from the NCC Human Rights Office, 475 Riverside Drive, Room 634, New York, NY 10115); and *Into Action*, a packet for local organizers (available for \$8 from the Ecumenical Decade Office, 475 Riverside Drive, Room 915, New York, NY 10115). The costs include shipping charges, and bulk discounts are available.

### **United Episcopal Charities sets 1991 conference date**

The sixth annual conference of United Episcopal Charities will convene in Portland, Oregon, April 18-21, 1991, under the theme "Creating Caring Communities." Dr. Norman Wyers, professor of social work at Portland State University, will discuss the homeless crisis in his keynote address. Other conference topics will include transitional housing, fund-raising, the role of volunteers, and alcoholism among Native Americans. The United Episcopal Charities is a national coalition of outreach ministries and related fund-raising organizations. For more conference information, contact Sam Cangemi, of William Temple House in Portland, at (503) 226-3021.

